

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 22nd December 1894.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI				
<i>Monthly.</i>				
1	" Ghosak "	Khulna ... ..	...	...
<i>Fortnightly</i>				
2	" Bankura Darpan "	Bankura	397	15th December 1894.
3	" Kasipur Nivasi "	Kasipur, Barisal	300	14th ditto.
4	" Ulubaria Darpan "	Ulubaria	720	
<i>Tri-monthly.</i>				
5	" Abodh-Bodhini "	Calcutta ... ..	.....
<i>Weekly.</i>				
6	" Banganivasi "	Calcutta	8,000	14th December 1894.
7	" Bangavasi "	Ditto	20,000	15th ditto.
8	" Burdwan Sanjivani "	Burdwan	310	11th ditto.
9	" Charumihir "	Mymensingh ... ..	.....	11th ditto.
10	" Chinsura Vartavaha "	Chinsura	500	
11	" Dacca Prakash "	Dacca	2,400	16th ditto.
12	" Darsak "	Chinsura ... ..	.....	16th ditto.
13	" Education Gazette "	Hooghly	950	14th ditto.
14	" Hindu Ranjika "	Boahla, Rajshahi	248	12th ditto.
15	" Hitavadi "	Calcutta	3,000	14th ditto.
16	" Jnandayika "	Ditto ... ..	.....	15th ditto.
17	" Murshidabad Hitaishi "	Murshidabad ... ..	...	12th ditto.
18	" Murshidabad Pratibha "	Berhampore ... ..	.....
19	" Pratikar "	Ditto	608	14th ditto.
20	" Rangpur Diprakash "	Kakinia, Rangpur	170	
21	" Sahachar "	Calcutta	800-1,000	12th ditto.
22	" Samaya "	Ditto	4,000	14th ditto.
23	" Sanjivani "	Ditto	4,000	15th ditto.
24	" Sansodhini "	Chittagong ... ..	...	7th and 14th December 1894.
25	" Saraswat Patra "	Dacca	(300-400)	15th December 1894.
26	" Som Prakash "	Calcutta	800	17th ditto.
27	" Sudhakar "	Ditto	2,000	14th ditto.
28	" Vikrampur "	Lauhajangha, Dacca	600	15th ditto.
<i>Daily.</i>				
29	" Banga Vidyá Prakashika "	Calcutta	500	13th to 15th, 17th & 18th Dec. 1894.
30	" Dainik-o-Samachar Chandrika "	Ditto	1,200	16th, 17th, 19th and 20th Dec. 1894.
31	" Samvad Prabhakar "	Ditto	1,435	14th and 17th to 19th Dec. 1894.
32	" Samvad Purnachandrodaya "	Ditto	300	
33	" Sulabh Dainik "	Ditto	3,000	13th to 15th and 17th to 19th Dec. 1894.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
34	" Dacca Gazette "	Dacca	500-600	10th and 17th December 1894.
HINDI.				
<i>Monthly.</i>				
35	" Bihar Bandhu "	Bankipore	500	For the month of November 1894.
36	" Darjeeling Mission ke Masik Samachar Patrika "	Darjeeling	500	
<i>Weekly.</i>				
37	" Aryavarta "	Dinapore	750	15th December 1894.
38	" Bharat Mitra "	Calcutta	2,500	13th ditto.
39	" Hindi Bangavasi "	Ditto	10,000	17th ditto.
40	" Uchit Vakt "	Ditto ... ..	.....	15th ditto.
PERSIAN.				
<i>Weekly.</i>				
41	" Hublul Mateen "	Calcutta ... ..	.....

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
URDU.				
<i>Weekly</i>				
42	" Akhbar-i-Al Punch "	Bankipore	750	6th December 1891.
43	" Darussaltanat and Urdu Gnide "	Calcutta	300	13th ditto.
44	" Gaya Punch "	Gaya	.....	11th ditto.
45	" General and Gauharisafi "	Calcutta	410	16th ditto.
46	" Mehre Monawar "	Muzaffarpur	150	
URIYA.				
<i>Monthly.</i>				
47	" Asha "	Cuttack	80	
48	" Pradip "	Ditto	.....
49	" Samyabadi "	Ditto	.....
50	" Shikshabandhu "	Ditto	.....
51	" Taraka and Subhavartha "	Ditto	.....
52	" Utkalprabhá "	Mayurbhunj	97	
<i>Weekly.</i>				
53	" Dipaka "	Cuttack	.....
54	" Samvad Váhika "	Balasore	203	
55	" Uriya and Navasamvad "	Ditto	420	
56	" Utkal Dipiká "	Cuttack	450	
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
57	" Paridarshak "	Sylhet	480	For the first and second fortnights of <i>Agrahayan</i> , 1301 B.S.
58	" Silchar "	Silchar	250	
59	" Srihattavási "	Sylhet	.....

I.—FOREIGN POLITICS.

In reference to the Viceroy's statement at the Lahore Darbar that "we seek to be strong that we may be at peace," the object of the Lahore Darbar. the *Chárumihir* of the 11th December has the following remarks:—

CHARU MIHIR,
Dec. 11th, 1894.

The trident belonging to the Hindu god Sulpani (Siva) was never put into its sheath; and so no one has ever witnessed a cessation of the rigorous rule and aggressive policy of the British Government. British prowess is rampant everywhere; and the peace of every stratum of society, from the highest to the lowest, is being slowly destroyed. But the authorities appear to be indifferent to the cause of this state of things. Probably, however, they are not indifferent, for the tree-daubing scare sent a thrill through their hearts. And who can say that the English, crafty as they are, are not pondering over the probable consequences of the Hindu-Musalman quarrels, and the contingency of the worn-out skeletons of the Sikhs blossoming into life some day, and are not keeping a sharp eye on the Congress too? The ninth meeting of the Congress at the Sikh capital was not a thing that could be trifled with. Lord Elgin himself admitted that the chances of a collision with Russia were growing smaller every day. Where, then, was the necessity of holding a darbar, collecting masses of troops, and bringing together so many native princes at such an enormous cost? Indeed, no one has understood, or will ever understand, the secret object of holding the darbar. Lord Elgin, it is true, made no direct reply to the demands of the Congress on behalf of the people for greater power, but his statement on behalf of Government that "we seek to be strong that we may be at peace," should be taken as a reply to the people's prayer for peace, that they may grow strong.

2. The *Burdwan Sanjivani* of the 11th December has the following regarding the Waziristan expedition:—

BURDWAN SANJIVANI,
Dec. 11th, 1894.

The Waziristan expedition.

The wasps, hornets and bees live inoffensively in sequestered places, far from the dwellings of men, and it is only when they are disturbed that they come out and attack the intruders. So there live several barbarous tribes on the frontiers of India, far from the civilised world. They are brave and strong, and they take great delight in fighting. They are not very prudent or intelligent, and they therefore misunderstand our motives. But who are to blame for this? They or we? Almost all the wars in which the British Government has been engaged during the last few years have been fought with barbarous tribes. They did not come out to attack British territory, nor were they even anxious to measure their strength with British power. But as the British Lion appears before their doors, they get frightened and prepare to defend their country, forgetting with whom they are going to fight. The British Lion is very little affected by these petty engagements, but British subjects suffer much for them, as the whole burden of these wars falls upon their shoulders. In the present Waziristan disturbance, a great deal of money will no doubt be spent, and the whole cost will be thrown upon the poor Indians. If the Government had acted a little more cautiously, such an expedition would not have been at all necessary.

II.—HOME ADMINISTRATION.

(a)—Police.

3. The *Sansodhini* of the 7th December says that instead of making a proper investigation, the Chittagong police got the case against Aparná for murdering Janu, simply on the strength of a rumour. The case, as might be expected, has been dismissed. If Janu had been a rich man, the police would certainly have made a proper investigation into the case.

SANSODHINI,
Dec. 7th, 1894.

In connection with the case, the writer cannot but agree with the District Judge in the censure he has passed upon the police for making insinuations against the Government Pleader, Babu Durgadas, who is a man of strict probity and uprightness.

PRATIKAR,
Dec. 14th, 1894.

4. The *Pratikar* of the 14th December has the following:—

Sir Charles Elliott on the
morale of the Police.

Under pretext of blaming the police, Sir Charles Elliott found fault with the Bengalis as a people. He could not avoid admitting that the police had many defects. But he attributed the bad morality of the police to the low *morale* of the people, from among whom the police officers are recruited. If this be true, why are not the Munsifs and Deputy Magistrates, who are vested with no smaller power than the police, corrupt and immoral? As a matter of fact, it is the constitution of the police and Sir Charles Elliott's own method of administration that are responsible for a bad police in this province. But as the Bengalis are now His Honour's eyesore, he may say anything against them.

HITAVADI,
Dec. 14th, 1894.

5. The *Hitavadi*, of the 14th December has the following:—

Government's distrust of its
subjects.

A suspicious mind suffers no end of agonies; and it is because the authorities in India do not trust their subjects that they are never at ease, and have to take the assistance of detectives at every step. Their mental peace is disturbed if a man sneezes or expresses the least discontent, or if the softest and slightest breath of wind whistles through the leaves of a tree. If two men talk together, the authorities at once conclude that some conspiracy is going on against them. If a man expresses an opinion different from that held by the authorities, the latter's peace of mind is disturbed; and the cause of all this is the groundless suspicion and distrust with which the authorities regard their subjects.

The reader will be astonished to hear that the principal duty of a certain Bengali detective is to watch every action of Babu Surendra Nath Banerji's and report it to his superior officer. Can Government deny this? How wretched is the condition of the country in which it is found necessary to engage a detective to dog the steps of a man like Babu Surendra Nath?

A detective is also employed to watch the movements of the conductors of this poor paper. The detectives and the Lieutenant-Governor himself get an attack of headache every time any news is published in it. The publication in it of the secrets of the Barrackpore Cantonment affair, the Kurseong Honorary Magistrateship affair, the Patna land exchange affair, and the proposed prosecution of the *Hitavadi*, is the cause of all this disturbance. Great preparations were also made against it, when lately the confidential letter of Government regarding the trial of accused European and American residents was published. If it had not been contrary to the rules of etiquette, the writer would have told the Government a few words more in this connection. The *Reis and Rayjet* wrote as follows regarding the publication of that letter:— "There is also a simultaneous secret police enquiry as to how this precious thing got into the *Hitavadi* which first published it. We do not see why there should be such anxiety in the Bengal Secretariat about the publication of an order already a month old, which is to be served on all District Magistrates and given effect to in open Court."

Government would not have had any cause for anxiety if it had trusted its subjects, acted with liberality and in a sincere spirit, and could understand that British rule being a thing indispensable to the Indians, no one among them could contemplate any mischief to it. But instead of following such a course, the authorities are showing favour to one community in preference to others; and the consequence is that they are losing confidence in themselves and in their subjects.

HITAVADI.

6. The same paper has learnt that a daring dacoity was committed

An untraced case of dacoity in
the Pabna district.

on the 4th December last in the house of Babu Madhu Sudan Rai of Malipara, in the Sirajganj sub-division of the Pabna district, and that the Sub-Inspector of the Shahazadpur thana, and the Head-Constable of the Chonhail outpost, who are investigating the case, have up to this time failed to trace the culprits, and are not likely to trace them if they carry on the investigation in the manner they are doing it. Some four or five murders and some half-a-dozen cases of dacoity occurred within the jurisdiction of the Shahazadpur thana in the course of last year, in none of which were the police able to bring the offenders to justice.

7. The *Dacca Prákásh* of the 16th December says that it has been

DACCA PRÁKASH,
Dec. 16th, 1894.

The chaukidar under the new system. repeatedly pointed out that an increase of the salary and powers of the present illiterate and low-class chaukidars will only increase their power for oppression. But Government has not listened to this, probably thinking that the people of this country are made of the same stuff as the people of Europe. It forgets that if this had been the case, the administration could not possibly have been carried on on the present system. If the people of this country had felt inclined to check chaukidari oppression themselves, they would have felt equally inclined to put a check themselves upon the oppressions which are committed by the authorities. For chaukidari oppression affects them only pecuniarily, but oppression by the authorities affects their very lives and religion. They bear chaukidari oppression in silence, because they know that the chaukidar commits oppression not of his own motion, but at the desire of Government, which has, without being asked to do so, increased his salary and powers. They know, too, that it will be of no avail to get a chaukidar punished, for Government will at once replace him by a more high-handed man. It is for such reasons as these that the village people, who are, moreover, never of one mind, but are always divided among themselves in consequence of *daladali*, never try to get redress for chaukidari oppression. But it is very well known that chaukidari oppression is gradually alienating the people's feelings from the Government.

Now, as Government will not be satisfied with anything short of keeping its own watch even in the villages, the present class of chaukidars ought to be replaced by panchayats, or Union Committees should be required to perform all the duties of the chaukidar. If a panchayat is made to take upon himself the duties of the village chaukidar, he should be paid a salary five times that of the chaukidar. Such an arrangement will do extremely well. Under the existing system, it is one of the principal duties of the chaukidar to keep watch at night; but, as a matter of fact, the chaukidar often takes advantage of this cloak of duty to turn thief himself, instead of keeping other thieves off. The work of registering births and deaths, reporting agricultural prospects, and doing the other duties assigned to him, are not now satisfactorily done by the chaukidar. A panchayat will not only be able to discharge all these duties satisfactorily, but can, in addition, be required to do all work in connection with Union Committees.

That the increase of the chaukidar's salary is producing bad results will be clear from the following:—The strongest proof of a chaukidar's inefficiency is the occurrence of theft with house-breaking within his beat. For there cannot be more than 10 or 12 houses in a beat in which a thief will consider house-breaking worth his while, and the chaukidar who goes out at night must be at once able to catch the man cutting into one of such houses. But it is a significant fact that in the Dacca Division such thefts have become more numerous since the increase of the chaukidar's salary and powers. In 1891, there occurred in this Division 3,092 such thefts; in 1892, the number rose to 3,387, and in 1893, to 3,507. It was in the year 1892 that the chaukidar's salary was increased in this Division, and it was also in that year that he was led to expect that greater powers would be vested in him. In a good many cases it is the chaukidar himself who is the thief. If he is detected he defends himself by saying that he came there only in the way of going his round; if he is caught after he has effected an entrance into a house, he tries to exonerate himself by saying that the house-owner bears him a grudge, and has planned this device to get him into trouble. The house-owner, on the other hand, has no alternative but to let the man go, because, having no other witnesses except the members of his own house, he does not expect to bring conviction to the mind of the police and the Magistrate, and if he fails to prove the case, he may himself be made liable under section 211 of the Penal Code.

8. The *Sulabh Dainik* of the 17th December says that, if it is true, as the *Hitavádí* says, that a detective has been appointed

SULABH DAINIK,
Dec. 17th, 1894.

A detective upon Surendra Nath Banerji.

to watch the movements of Babu Surendra Nath Banerji, then one must be obliged to doubt whether the Lieutenant-Governor retains all his senses. Is Surendra Babu a Bengali Napolen Bonaparte that so much fear need be entertained regarding him?

(b)—Working of the Courts.

CHARU MIHIR,
Dec. 11th, 1894.

9. The *Chárumihir* of the 11th December says that, though it has repeatedly written against the practice of holding Criminal Courts till a late hour in the evening, the practice seems to be continued with greater vigour in Mymensingh town. Lately Maulvi Ahmad held his Court one day till 11 P.M. This, no doubt, proves extraordinary working power in the Deputy Magistrate; but the practice causes serious inconvenience to parties, witnesses and mukhtars. Besides, a judicial officer cannot be expected to decide cases calmly and attentively for so many hours at a stretch. The consequence is that failure of justice frequently takes place. The Commissioner is requested to put a stop to this practice.

CHARU MIHIR.

10. The same paper says that Mr. Earle, Magistrate of Mymensingh, has ordered a fine of four annas to be levied on every constable who fails to serve a warrant. The indiscriminate way in which Mr. Earle is punishing with fine constables and other police officers, and also the amla of his own cutcherry, has made it impossible for these officers to take home the entire amounts of their salaries for any month. The writer fails to understand why Mr. Earle should be so hard upon his poor subordinates, when the administration of the district was carried on with equal efficiency by his predecessors without the use of such harsh measures. Why a constable should be fined for failure, through no fault of his own, to serve a warrant, is something that passes the writer's comprehension.

SUDHAKAR,
Dec. 14th, 1894.

11. The *Sudhakar* of the 14th December objects to the direction given by the Government of India for the trial of Europeans and Americans by English Magistrates as a reflection upon the native judicial officers, who are men of acknowledged ability, as an act of race distinction, and as a probable source of failure of justice in many cases on account of the intimacy that is generally found to exist in this country between non-official European residents and English Magistrates. The writer is really pained to read this circular. But he cannot also help feeling that he is unreasonable in feeling himself pained, for the English Government can do with the people just as it pleases.

HITAVADI.
Dec. 14th, 1894.

12. The *Hitavadi* of the 14th December is glad to hear that the confidential letter of the Government of India, relating to the trial of accused Americans and non-British Europeans, originated with Lord Lansdowne and not with Lord Elgin. The latter had no hand either in its drawing up or in its promulgation. It is only recently that the letter received the approval of the Secretary of State.

HITAVADI.

13. The same paper draws attention to the trouble and hardship, which mufassal jurors have to undergo in coming from their home to the courts to which they are summoned. They have to travel long distances, if not on foot, at best in carts, and have to pass their nights in shops or even under trees, eating all the while the worst food. And when, after having suffered all this hardship, they arrive at court, many of them find that their services are not required, because their names have not been drawn in the lottery by which jurors are selected. As to those who are empanelled, they have little reason to thank their fortune, for it is not unoften that, while sitting as jurors, their probity is suspected by the Judge, and they come in for abuse at the hands of that functionary. For these reasons, respectable people try to evade the duty of serving as jurors. It is also a defect in the working of the jury system that men whose income does not exceed Rs. 15 to Rs. 20 a month are not exempted from service as jurors. It must be a great hardship to such men to be obliged to meet their travelling and lodging expenses out of their poor incomes on being summoned as jurors. Besides, such jurors may not, in all cases, be above pecuniary temptation. In order, therefore, to reform the working of the system, it is necessary that the jury lists should be completely revised, excluding from them all but respectable men, and that jurors should be given travelling allowances and proper lodgings so long as their attendance is

required. The lodging grievance can be easily removed by accommodating jurors in the court premises.

14. The *Dacca Prakash* of the 16th December draws attention to the following cases disposed of by Mr. Fordyce, Deputy Magistrate of Dacca:—

DACCA PRAKASH,
Dec. 16th, 1894.

(1) In a certain defamation case, the complainant submitted a petition asking permission to withdraw the case, having compounded the matter with the defendant out of court. But the Deputy Magistrate fined the defendant Rs. 50, and wrote on the petition by way of order that the petition could not be entertained, because it was received after the sentence was passed. The defendant has disclosed this fact in an affidavit which he has made.

(2) A rich man who was a witness in a certain case was made a defendant by Mr. Fordyce of his own motion. The man moved the District Judge, who ordered the proceedings against him as defendant to be stayed.

(3) A Munsif of Dacca decreed a suit for Rs. 10 in favour of the plaintiff, whereupon the defendant brought a criminal action against the plaintiff for fraudulently taking money from him. Mr. Fordyce fined the accused Rs. 51, and caused him to be detained in jail till he had paid the fine.

(4) In a case of assault, though the parties came to a settlement, and submitted an application for withdrawal, Mr. Fordyce fined the accused. The Judge, being moved, called for Mr. Fordyce's explanation.

15. The *Dacca Gazette* of the 17th December refers to Mr. Fordyce, Deputy Magistrate of Dacca in the following terms:—Disgraceful, indeed! The magisterial fame of Mr. Fordyce is in every body's mouth, and it is expected soon to reach Belvedere. The inhabitants of Dacca will not silently endure for a long time the unjust proceedings of such an unworthy Magistrate, let Sir Charles Elliott and his dear Secretary Mr. Cotton tell them what they may. It is advisable for Mr. Fordyce to seek a transfer from Dacca, for he ought to remember that a man like him cannot keep his real nature hidden for a long time in such a place.

DACCA GAZETTE,
Dec. 17th, 1894.

(d)—Education.

16. The *Burdwan Sanjivani* of the 11th December is sorry to learn that the University authorities intend to abolish their examination centre at Burdwan. They think that the Rs 70 or Rs. 72 which has to be spent in conducting the examinations there is spent for nothing. But is that so? Should the authorities grudge this trifling expenditure by which immense trouble and considerable expense are saved to the candidates from the districts of Burdwan, Birbhum and Ranchi, who would otherwise have to come to Calcutta? Moreover, as that money has to be spent in remunerating the professors and teachers of the Burdwan Raj College, who conduct the examinations, and as those professors and teachers are ready, as the Principal of the College says, to offer their services gratis, the writer fails to see why the centre should be abolished. At Burdwan the examinations have been always conducted smoothly and without any hitch. It is hoped therefore that the Syndicate will reconsider its decision.

BURDWAN SANJIVANI,
Dec. 11th, 1894.

If any one has reported against the practice of holding examinations at Burdwan, he must have been actuated by motives of self-interest in doing so. The people of Burdwan ought to try their best to keep their centre, and it is hoped that the Syndicate will not turn a deaf ear to their earnest prayer.

17. The *Sulabh Dainik* of the 14th December has the following about the incident in the General Assembly's Institution in connection with the Higher Training Society:—

SULABH DAINIK,
Dec. 14th, 1894.

The meeting was well organized, but Mr. Wilson's conduct made the whole assembly look upon the Higher Training Society with utter contempt. Indeed, the incident has shown that no gentleman should come into contact with Mr. Wilson. Babu Jnan Chandra came to the meeting invited. His only fault was that he occupied one of the chairs left vacant in the front. Mr. Wilson grew angry at this, and asked Jnan Babu to vacate his seat, as the front chairs, he said, were intended for ladies. Jnan Babu gently replied that as soon as

any ladies arrived he would leave the seat. On meeting with this opposition from a native, Mr. Wilson became greatly incensed and gave such a push at Jnan Babu's chair that the latter fell off his seat. There was a great row. The students, maddened with anger, looked as if they would pound Mr. Wilson into atoms; but Justice Banerjee came to the rescue and asked the young men not to lose their temper. Every one obeyed him, for who is there among the Bengalis who will not listen to what the Hon'ble Justice says? Jnan Babu was going to leave the meeting, but Justice Banerjee requested him not to do so. Everything was quiet within a few minutes. The proceedings of the meeting began. The Reverend Father Lafont took the chair, and asked Mr. Wilson to apologise to Jnan Babu at the end of the meeting. Everyone expected that Mr. Wilson would do so, and put an end to the matter there; but to apologise to a native is too much for a man with British blood in his veins. An Englishman will rather commit suicide than ask pardon of a native. The very idea is unbearable, and Mr. Wilson abruptly left the hall in the middle of the proceedings. At the close of the meeting, the students asked Mr. Justice Banerjee's opinion as to whether they should bring a charge against Mr. Wilson, but he dissuaded them from taking such a course, and asked them to forget and to forgive.

What can be expected from the members of a society which has got a man like Mr. Wilson for its secretary? What do the patrons of the society say now? Do they now see the harm that is done by keeping an Englishman at its head? The writer has no objection to the existence of the society, which is but an evening *áddá* for the students. But why should it have an Englishman as its secretary,—and an Englishman of such temper as Mr. Wilson? It is said that Mr. Wilson freely mixes with the students. Well, if Mr. Wilson's disciples imitate the example set the other day by their guide and preceptor, it will not be long before etiquette and courtesy disappear from the country altogether. The members of the society are earnestly requested to cut off all connection with such a secretary and drive him out at once from among them, otherwise they will be unable to gain the object they have in view in connecting themselves with the society. If Mr. Wilson be not removed from the society, every one possessing a grain of self-respect ought to withdraw from it. And if, after all this, any one keeps any connection whatever with the Higher Training Society, so long as Mr. Wilson is its secretary, he will be regarded as a traitor to his country, the disgrace of his nation, and a more hateful creature than a Chandál. But all these admonitions will probably be in vain. An occurrence like the present one did happen once before in the General Assembly's Institution, but the students appear to have taken no lesson from it; and it will not be at all strange or surprising if, within a few days of the present incident, the public hear that the boys are coming to Mr. Wilson in order to propitiate him. It is because the natives behave in this manner that Englishmen dare to insult them at every step.

The Higher Training Society is a pet institution of Sir Charles Elliott's. Let His Honour now see what sort of a secretary that institution has got. An institution which owns the smallest connection with a man like Mr. Wilson should not claim the least sympathy or patronage from the Lieutenant-Governor of Bengal. It is hoped, therefore, that His Honour will either take serious notice of Mr. Wilson's conduct, or himself give up all connection with the society. If he fails to do either of these, all his former kindness to the students will be forgotten on account of this one incident.

HITAVADI,
Dec. 14th, 1894.

18. In reference to the incident which occurred at the General Assembly's Institution in connection with the Higher Training Association the *Hitavádí*, of the 14th December

The Wilson incident.

regrets that, though many persons present at the lecture expressed displeasure at the example of higher training set by Mr. Wilson, none dared to give him in return, rudely as he conducted himself, a good thrashing on the spot. The writer also regrets that no steps have been taken to bring a charge against Mr. Wilson. People who can pocket insults deserve to receive insults. The writer feels more ashamed of the insulted Professor's cowardice than of Mr. Wilson's meanness in insulting him.

19. The Mymensingh correspondent of the *Sanjivani* of the 15th December says that, when the Sub-Inspectors of the Education Department were made subordinate to the District Boards, the latter were given distinctly to understand that they would not be allowed, without the permission of Government, to employ the Sub-Inspectors on any other duty except that of inspecting schools. Subsequently, the Mymensingh District Board obtained the permission of Government to employ the Sub-Inspectors of Schools subordinate to it on the inspection of pounds. But in according this permission, Government imposed two conditions: first that, the Sub-Inspectors should inspect the pounds only in such places where there were schools; and secondly, that the work of pound inspection should not be allowed to interfere with their principal duty. From the beginning, however, the correspondent and other people objected to the employment of Sub-Inspectors on pound inspection, on the ground that in practice, the conditions imposed would not be much regarded. Now, see what an order Mr. Earle issued some time ago. He ordered that "School Sub-Inspectors must consider the inspection of pounds as a part of their duty. Their work will be judged by the activity they show in visiting the pounds." And not content with passing that order, Mr. Earle has again issued the following order:—"School Sub-Inspectors must report by the 15th proximo that they have fully instructed all the pound-keepers, or in the case of illiterate pound-keepers, their literate account-keepers, in their *elakas*, and if after that I ever find accounts not properly kept up, the School Sub-Inspectors concerned will be summarily fined."

SANJIVANI,
Dec. 15th, 1894.

Was Mr. Earle right in issuing such an order? Under the District Board there is an Overseer in every sub-division, and every Local Board has got a Sub-Overseer. Cannot these officers be employed in inspecting pounds? It is hoped that Sir Alfred Croft will uphold the prestige of the Education Department by requesting the Bengal Government to rescind its order regarding the employment of Sub-Inspectors of Schools on pound inspection.

20. The same paper is enquiring into the facts of the incident which took place at the General Assembly's Institution in connection with the Higher Training Society, and will publish them in its next issue.

SANJIVANI.

21. The *Dainik-o-Samachar Chandrika* of the 20th December says that, though Babu Krishna Chandra Roy was entrusted with the management of both the Hare and the Hindu School, nothing was done in the way of giving him an increment of salary. Krishna Babu does not like to flatter his superiors, and is therefore now compelled to retire on pension. But such an experienced teacher is rare now-a-days.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 20th, 1894.

(e)—Local Self-Government and Municipal Administration.

22. The *Bharat Mitra* of the 13th December says that, owing to the neglect of the Municipality, the Barabazar quarter of the town is full of filth and dirt. Some latrines attached to the tiled huts have no doors to shut them up from the public view, and are not cleansed regularly even once a day. Complaints having been brought against the *mehter*, the Ward Commissioners advised the rate-payers to proceed criminally against the man. The Commissioners of the Barabazar Ward seem to have no spare time to attend to their municipal duties.

BHARAT MITRA,
Dec. 13th, 1894.

23. Referring to the statement in the last District and Local Boards Resolution that "no abuses or acts of oppression by pound-keepers were reported," the *Bangavasi* of the 15th December says that it would have been a matter of congratulation if abuses and acts of oppression had not, as a matter of fact, taken place during the year under report. But how many Magistrates can say that in every pound within his jurisdiction the impounded animals were given food on the full scale fixed by Government, and were given proper shelter from the sun, the rain and the cold? Is it not also a fact that in many cases the pound-keepers induce men by promise of rewards to bring cattle into the pounds, and thereby make it difficult for poor villagers to keep cows, &c? A careful eye, it is true, should

BANGAVASI,
Dec. 15th, 1894.

be kept on the income from pounds; but is it not also necessary to see that the impounded animals are given food and shelter, and that the pounds do not become an obstacle in the way of the villagers keeping cattle? A cow or a goat impounded for several days is seldom given a sheaf of straw, or enough water during a whole day and night.

The Lieutenant-Governor has expressed a desire to reform the present system of pound inspection. The writer thinks that this duty should be entrusted to men who will be able to make proper enquiries into abuses and acts of oppression, and bring proper reports of them to the authorities. The District Magistrates seldom enquire into the condition of pounds, and leave their inspection entirely in the hands of Sub-Inspectors. The consequence is that pounds are inspected at intervals of several months, and the abuses in connection therewith are not checked.

BANKURA DARPAN,
Dec. 5th, 1894

24. A correspondent of the *Bánkurá-Darpan* of the 15th December says that village municipalities, and especially third-class ones, the Commissioners of which are not elected, have become veritable pests, inasmuch as they are, as a rule, guided in their assessments by party feeling or private considerations, and are also guilty of considerable oppression in connection with the realisation of municipal taxes by distraint of goods. With a view to please Government and its officials, these municipalities waste their money on large conservancy establishments and other equally showy and useless arrangements, and enhance taxes even in times of scarcity.

Village Municipalities.

(f)—Questions affecting the land.

BANGAVASI,
Dec. 15th, 1894.

25. The *Bangavási* of the 15th December says that, according to the Muzaffarpur correspondent of the *Indian Mirror*, the survey amins have become a source of terror to both zamindars and raiyats. It is said that the amins make the zamindars do whatever they say by threatening to report against them for their non-attendance at the survey operations and their want of interest therein, and by compelling them to execute bonds for constant attendance at the Settlement Officer's camp. Oppressions, it is said, are also being committed upon the raiyats in connection with the issue of *parchas*. Has not this story, published as it has been in a newspaper, reached the ears of the authorities? It is not at all improbable that such oppressions should be committed in connection with the survey operations.

Oppression by survey amins in Muzaffarpur.

(g)—Railways and communications, including canals and irrigation.

UCHIT VAKTA,
Dec. 15th, 1894.

26. The *Uchit Vaktá* of the 15th December says that a notice has been put up at the gate of the Railway station at Jalandhur Doab in the Punjab, to the effect that the native passengers waiting in the 1st and 2nd class waiting-rooms must not eat squatting on the floor. The authorities surely intend by making this order to exclude the natives from the 1st and 2nd class waiting-rooms, or they would not have prohibited native passengers from doing what they are accustomed to do.

A Railway complaint.

(h)—General.

SANSODHINI,
Dec. 8th, 1894.

27. The *Sansodhini* of the 7th December says that the inclusion of the Chahen Naf river in Akyab in the projected delimitation of the boundaries of Akyab and Chittagong will be a source of great inconvenience to traders, because in that case they will have to take clearance of their goods at the Akyab port. It is said that the Commissioner has informed the authorities of his views by wire. It is to be hoped that an important matter like this will not be hastily settled by telegrams, and that all the papers connected with the case should be studied carefully, and the traders consulted before a decision is arrived at.

The proposed delimitation of the boundaries of Akyab and Chittagong.

CHAKU MIHIR,
Dec. 11th, 1894.

28. A correspondent of the *Cháru Mihir* of the 11th December complains that, as the Post Office at Mohanganj, in the Mymensingh district comprises within its jurisdiction more than a hundred villages, some of which, such as Horarkandi and Gaglajur, are

A postal complaint.

situated at a great distance from the office, and as there is in it only one peon for the delivery of letters, the people feel greatly inconvenienced by not having their letters punctually delivered.

29. The *Samay*, of the 14th December, has the following:—

SAMAY,
Dec. 14th, 1894.

The policy of disunion.

Every man in authority in every country has his own way of thinking on all subjects, and is bent upon having everything his own way. Every such man has also a number of disciples. If the administration of a country be in the hands of such men, disorder is inevitable. There is no fear of this danger in England, where the voice of the majority is supreme, and has to be listened to by even the most deadly opponent of that majority. It was to be expected that this system should obtain also in India, which is a British dominion. But several Englishmen in authority try to have everything their own way in this foreign land.

One of these English authorities is said to be of opinion that a perpetual discord between Hindus and Musalmans will prove advantageous to British dominion in this country. "Let that fire of discord," says he, "be kept burning like an eternal funeral pyre, and be fed with a fresh log or two every day, and there will be nothing to fear from the people." It is hard to believe that an idea like this can enter into the head of any sensible man. That we are at all disposed to believe in the possibility of any man in authority entertaining such an idea, is only because our rulers are foreign rulers. It will, however, do no harm to consider the advantages and disadvantages of the proposed plan.

First, as to the advantages:—

The population is composed of Hindus and Musalmans, and if these two peoples can be kept engaged in mutual hostilities, there will be no fear of a rebellion. The foreign Government will have only to reward and censure the two communities by turns in order to be worshipped by both. It will have also praises showered upon it for mediating between the two communities. If the worst comes to the worst, it will be able to destroy in a day one of these communities, however powerful, by heading the other. For, how long can it take the British lion to subdue an unarmed and ignorant hero? Under English rule, the majority of the scions of noble families among the warlike races of India are becoming cowards. Even Englishmen with any sense of justice blame the English Government for this: but the advocates of the policy in question, when they hear this accusation, either start other topics to evade an answer, or try to laugh the accusation away. These precious specimens of humanity will wave their hands with a boastful air and say—"There are not many who can fully appreciate our foresight. It is not without good reason that we have denied the Indians the benefit of military education. It is not in human nature to bear willingly the domination of another, much less that of a people who are alien in race and religion. The more the natives of India become like beasts, the better will it be for us. For what can be more profitable than mediation in the domestic quarrels of beasts? Rob them of all, and they will not so much as notice it. But when one proceeds in this way in acting as a mediator in quarrels between men really worth the name, one party opens the eye of another to the real nature and object of the mediator's proceedings, and the first thing they do is to make an end of the mediation and the mediator by their united efforts. Those who try to make men of these beasts are the real enemies of the English Government, and the majority of these enemies of Government are our own countrymen. The efforts of these men have produced this great mischief, that a few of these beasts have been enabled by their education to see through our deep designs, and are discussing the matter in newspapers. This mischief, though not very great, is yet not to be slighted. A few sparks here and there on a large pile of wet straw need not, it is true, create any fear of a conflagration, but care must be taken to see that the pile remains wet and is not rendered inflammable by education and example."

We do not know how many men of such base metal are to be found among the English people. What is, however, needful for us to know in this connection is not whether this policy is good or bad, but whether it is likely to prove durable. Subject natives as we are, we do not profess to possess any profound knowledge of politics. We only repeat what we hear our English masters

say. We cannot, however, help thinking that if a good poet had any occasion to speak of this policy he would have painted it as a horrid monster. And a monster it is, for the first thing that it has devoured after its birth is the old, sacred and precious truth that the well-being of a Government is in the well-being of its people.

A single cowherd boy commands hundreds of buffaloes and cows. These tamely submit to his beating and move at his bidding. They also feel something like reverence for their boy-keeper. But conceive the danger of two bulls in the herd fighting each other. In such a fight the keeper often loses his life.

Those who fight in the name of religion are certainly beasts. We do not know how deep the religious feeling of these men may be, but we have no doubt whatever that they love fighting better than their religion. No disease in the world is half so infectious as religious fanaticism. It is ignorant bigots who are most subject to this disease. This fanaticism, unaided by any ally, is enough to make men totally blind; and how much more dangerous it must be when it is fed and stimulated by the prospect of immediate admission into paradise. It is fanatics like these who compose the population of India. The respectable and the educated form only a small fraction of the population, not being more than one-sixteenth of the whole.

Will Government be able in these circumstances to quell disturbances when they occur? Some will answer "Why not, now that the police has been authorised to fire upon a riotous mob? To strike down a thousand or two in such a mob will now be a moment's work."

But what causes us anxiety and alarm in this connection is the reflection that the men who will fire upon such tumultuous mobs will be themselves Hindus and Musalmans, for the army and the police are composed of those two peoples and of no other. It is this army which mutinied in 1857 for religious reasons. Is it so utterly impossible then that it should again rise against Government in the name of religion? There would have been indeed no such fear if the army had been composed entirely of Pandits and Maulvis or of B. A's and M. A's. But let us grant that it will be very easy for the English Government to quell such disturbances when they will occur. There can be no doubt that in such circumstances the hearts of the people will burn and seethe with mutual hatred. No milkman desires to keep in his stall cows entertaining such deadly hatred against each other. And will the English Government be happy with such subjects? How will this again promote loyalty? Even beasts perceive sinister designs hid within a caressful attitude. Cows tremble in every limb at the sight of the butcher whom they never saw before. Are the Indians so stupid that they will fail to see your intentions in your acts? How long can concealment stand?

The warlike Rajputs, whose prowess recalls to mind the ancient Romans, have been long unaccustomed to warfare and bid fair to faint away at the sight of their own bleeding nails, and soldiers have to be imported from a distant country at a fourfold cost for the defence of the Empire. This heavy cost of importing troops has plunged the Government in financial difficulties, and the people are unable to pay any more taxes. There are disorders in many quarters. Will not the people see the intentions of Government even when they find themselves impoverished by payment to others for services which they can easily perform themselves? There are many other things of this kind, but let us continue our remarks on what we are now considering.

We now console ourselves with the reflection that the just English Government is not to blame; that it has disarmed the people and denied them the benefit of military education for their own good, seeing that the native sepoys once mutinied, and that the people are for the most part ignorant and unable to appreciate properly the blessings which have been conferred upon them by British rule, and that it is grieved at heart to see the Rajput youth degenerate so badly and will remedy the evil at the first suitable opportunity.

It is because we really think so that we again and again tell Government in the most plaintive terms—"These Indians are not faithless or worthless. Try them and appoint them in proper places. That will lessen expenditure and remove for ever all fear of danger." And we hope that Government will do

this the very day it sees its mistake. But is not this wicked plan of those precious specimens of humanity calculated to fill us with doubt and distrust?

Of the four principles of policy—peace, gift of favours, punishment and disunion—that of disunion is far the worst. Righteous men shrink with horror from using this principle even against the most deadly enemy; and one cannot but shudder at the proposal to employ this principle against a loyal and submissive people. And what is this perpetuating of discord between Hindus and Musalmans, or what is even the desire to perpetuate it, but a policy of disunion?

The Hindus and Musalmans are both subjects of Government. If the administration is to be carried on under the notion that they are enemies, Government might as well give up the administration altogether. Again, Government requires money to provide for our comfort and security, and we are unable to furnish the money required for that purpose. But additional money is now needed to keep us in check. Where then is the hope of our future welfare?

We also ask those advocates of disunion to consider whether all fear of danger will disappear if the natives can only be kept in the degraded condition of beasts. Granted that the natives have no eyes to see anything, that your policy will be successful, and that your beastly subjects will be brought to the verge of ruin by internal dissensions. What of the external enemies whose mouths water at the sight of your Indian Empire, of those who, like hungry wolves, are always casting longing glances towards it, and who are constantly informing themselves of what is passing within or without? Will not your sinister policy encourage their hopes? On seeing you favour one party at the expense of another, will they not conclude that the latter must feel aggrieved in their hearts?

It is impossible to describe in words the harm which these evil counsellors are doing both to Government and to the people. Excepting a handful of educated natives, the Indians do not know that India can reckon herself safe only under the protection of the English Government, and that as soon as its protecting arm will be withdrawn she will be torn to pieces by ravenous beasts. Of external enemies they do not so much as dream. If they had been aware of their own helpless situation, they would have perceived the danger of wasting their strength in internal dissensions. Education only can make these people realise their situation. But we see that educated natives are an eyesore to these advocates of disunion and naturally, for it is a cardinal principle of their policy to keep the Indians in the condition of beasts.

We have many times said what we really feel in our hearts, namely, that we do not consider it a grievance that we are ruled by a people who are aliens in race and religion. There can be no doubt that the objects of the Government and the people are identical. The loyalty of the natives of India has no parallel in the world. If Government can properly train up these Indians, even united Europe will fall an easy prey to the British lion. But this consummation is being prevented by the counsels of a few selfish men, among whom our advocate of disunion is the foremost.

30. The *Saraswat Patra* of the 15th December says that Sir Charles Elliott was quite right in saying what he said at Gaya regarding the aspersions cast on the authorities in the matter of the Hindu-Musalman quarrels. The writer can on no account believe that a liberal Government like the British Government in India can for a moment entertain a cowardly policy like that of creating disunion among the different communities under its rule.

Sir Charles Elliott on the quarrels between Hindus and Musalmans.

Government's supply of information to newspapers.

31. The *Sanjivani* of the 15th December says that the *Pioneer* the *Englishman*, and some other newspapers are the particular favourites of Government; even big officials write in these papers, and many secrets of the Government are first published in them. It is said that Government will not in future show special favour to any newspaper, and will not supply any newspaper with secret information. This sounds well, no doubt. But will Government be able to check its own officials, who make money by writing in newspapers?

SARASWAT PATRA,
Dec. 15th, 1894.

SANJIVANI,
Dec. 15th, 1894.

DACCA PRAKASH,
Dec. 16th, 1894.

32. A correspondent of the *Dacca Prakash* of the 16th December says that the want of a post-office at Atigram in the Manickganj sub-division of the Dacca district has proved

A postal representation. a source of great inconvenience to the people of the village, inhabited as it is by a large number of rich traders, and a numerous class of gentry. At present, the people have to cross a river and go to the Surjapur post-office, a distance of four miles, to post their letters and make their money-orders. The post-office may well be removed to Atigram, for at a distance of only half-a-mile from it there is another post-office in the village Nára. If it is found inconvenient to effect this removal, no harm will be done by establishing a new post-office at Atigram.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 19th, 1894.

33. The *Dainik-o-Samachar Chandrika* of the 19th December has the following regarding the proposed cotton duties:—An

The proposed excise duty on Indian cotton manufactures.

excise duty of 5 per cent. levied on Indian mill manufactured yarns of counts above 20 or 24 will not bring a large income. The yield will be only 7 lakhs of rupees if the limit of exemption for yarns be 20, and 2½ lakhs if it be 24. But for this poor income the Government, as well as its subjects, will be put to serious inconvenience. The attention of Government ought to be also directed to the question, if—some of the mills in British India are removed to the Portuguese or French settlements, who will suffer? But the Financial Member has said once for all that he has no hand in the matter, and as the order for the imposition of an excise duty has come from the authorities in England it must be carried out. But is it at all just and reasonable on the part of the Governor-General in Council to carry out such an unjust order of the Secretary of State—an order so much against the interest of all India? Is it not advisable to have the question once discussed in Parliament? Lord Salisbury has said that it is only for the House of Lords that India is still protected; let this statement be proved now.

III.—LEGISLATIVE.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 16th, 1894.

34. The *Dainik-o-Samachar Chandrika* of the 16th December says that

Proposed appointments to the Viceregal Council.

Sir Griffith Evans should be replaced in the Viceregal Council by Mr. W. C. Bonnerjee, and that Dr Rashbehari Ghosh, if he is not reappointed, should be replaced by Babu Mohini Mohan Roy.

IV.—NATIVE STATES.

HINDI BANGAVASI,
Dec. 17th, 1894.

35. The *Hindi Bangavasi* of the 17th December says that, though the

The position of the Native Chiefs.

Nawab of Bahawalpur apologized to the Viceroy for his inability to attend the Lahore Darbar on account of illness, the Viceroy compelled him to attend the Darbar. This shows that there is little difference between a Native Chief and a Government servant, because Government has complete control over both.

HINDI BANGAVASI.

36. The same paper says that the Raja of Nabha in the Punjab has

The native princes in the Waziristan expedition.

proposed to assist Government with his troops in suppressing the Waziri outbreak. The other Rajas will doubtless imitate this example.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BANGANIVASI,
Dec. 14th, 1894.

37. The *Banganivasi* of the 14th December says that the inhabitants of

Scarcity in the Nadia district.

12 or 13 villages, viz., Putthina, Betbái, Karaigachi, Chilákoli, Jitpur, Gourabpur, &c., in the Meherpur sub-division of the Nadia district, are greatly suffering from scarcity of food on account of the crops in the Chapágar field having been completely destroyed by flood. The field generally remains under water from the month of Ashar to Agrahayan. If Government kindly constructs an embankment from Chapákháli to Jitpur, a length of only three miles, the inhabitants of the villages situated around the field of Chapágar will be saved from future distress.

SAMAY,
Dec. 14th, 1894.

38. A correspondent of the *Samayá*, of the 14th December, says that there

Condition of the raiyats in the Sujamutha estate.

is great distress in the Sujamutha estate of the Burdwan Raj, which is at present under the management of the Court of Wards. Failure of crops for several years in succession has reduced the raiyats to a miserable

condition. Even by offers of high rates of interest they cannot get loans from the mahajans. The mahajans demand substantial securities, but they have no securities to give, having already parted with all ornaments and even with agricultural implements. They have become lean from starvation and are falling ill by eating unsuitable food. They have no decent clothing and no straw on their thatches. No indication of cooking is to be found in many houses. Many have already died of starvation. Theft and dacoity are rife, and women are in some cases secretly selling their virtue for food.

It is a matter of deep regret that the raiyats of so rich a zamindar should suffer so much. The Sub-Manager could, if he chose, help the raiyats materially in their present distress. He recently obtained Rs. 600 from respectable raiyats as presents to the Raj; with half of that sum he could have fed the distressed raiyats for a month. But he did nothing of the kind.

In the midst of this distress the *begar* system, which has been unknown in the estate for the last 40 or 50 years, has been revived. Lately, in every village within the estate, the tahsildars went to the descendants of the old *begar* labourers as well as to some raiyats, against whom they have a grudge, but whose forefathers never did *begar* work, with large quantities of vegetables and ordered them to take those vegetables to the cutcherry. The raiyats naturally refused to obey this order, and the tahsildars went away. But some days afterwards they appeared with a peon, and abused those raiyats for not doing *begar* work and told them that they must go at once in obedience to the manager's mandate to that effect. Upon their refusal they were maltreated and compelled to pay the peon's and tahsildar's fees. Some of these old *begar* labourers have none but female descendants, and these women will now have to do *begar* work like men.

The poorer raiyats were in the habit of catching fish in the *khals* within their villages for food, and this practice was never forbidden. But this year bribes have been extorted by the peons of the cutcherry from some raiyats who were found catching fish, and it is said that one or two of these raiyats were taken to the cutcherry where they were belaboured and had their nets taken away from them. Some years ago, when Lala Banbihari Kapur came to inspect Sujamutha, he had nets cast into the khals and distributed the fish among the raiyats of each village. But in that very zamindari the raiyats have now their nets taken away from them, and their backs bruised by beating for catching fish in the *khals*.

VI.—MISCELLANEOUS.

39. The *Dacca Gazette* of the 10th December has the following:—

Lord Elgin.

It is more than a year Lord Elgin has come to India. But during this period His Excellency has done nothing for the good of the people, the only act worthy of mention done by him during his one year's administration being the rejection of the prayer for *devottar* legislation. From what he has done up to the present time, he appears to be diffident in the matter of proceeding to the right solution of any difficulty. Indeed, whatever he says or does seems to indicate a desire to hide something, and he never seems to talk freely. The present is a critical moment in the political situation of India. Some Anglo-Indians, on the one hand, are conducting themselves rashly and with haughtiness, and the trodden down subjects, on the other, are raising mournful wails; and the Viceroy seems to be at a loss which side to take. Every question is, therefore, superficially decided, and every prayer is granted in a half hearted manner, so as not to offend any one. But such a half-hearted, vacillating policy will not do at a time like this. It is necessary that His Excellency should stop his ears alike to praise and censure, and enter upon his duties like a hero.

The Lahore Darbar speech is an instance of the superficial array of words which seems to be customary with Lord Elgin. It contains no solution of any important political question, and it is full of the subtleties and prevarications natural in a crafty politician.

40. The *Sahachar* of the 12th December has the following:—

Lord Elgin's Darbar speech.

The Lahore Darbar is the first important event in Lord Elgin's administration. In that darbar

DACCA GAZETTE,
Dec. 10th, 1894.

SAHACHAR,
Dec. 12th, 1894.

Lord Elgin clearly indicated his future administrative policy before the assembled princes, sardars and gentry of the Punjab. The Indians will be glad to hear that during Lord Elgin's administration India will not be engaged in hostilities with any foreign enemy, that Her Majesty's Government has no wish to extend the territorial limits of British India and is anxious to establish friendly relations with all the independent princes in the frontier regions, and that Lord Elgin will crown his Indian administration with a settlement of the frontier boundary question and the establishment of peace with the frontier princes. The second great object of the Governor-General is to promote the progress and well-being of Her Majesty's Indian Empire. We have every hope that Lord Elgin will be able to earn everlasting glory as well as the deep gratitude of the 250 millions of Indians by accomplishing both these important objects. Lord Lytton and Lord Dufferin made war in connection with frontier disputes, and were not very anxious to promote the internal progress of India. But our new Viceroy has distinctly said that he will not engage in any such ambitious and ostentatious undertakings. Indeed, the times are such that it is necessary to entrust a statesman of this type—a statesman, that is, who is willing to devote all his time and energy to the work of internal improvement, with the administration of this great country. In the present state of India many reforms are indispensable. The judicial and executive functions require to be separated; reforms are needed in the Police Department, and arrangements are necessary for an extension and better management of railways. All this will require a statesman of a high order. This is not all. Owing to the fault of many officials perfect estrangement has taken place between the two principal peoples in India. Every well-wisher of India must admit that it is necessary to reconcile these two peoples to each other. We are glad that our new Viceroy intends to desist from war and to attend to these useful reforms. The following are the works of internal improvement which His Lordship proposes to undertake:—

India has an extremely fertile soil and is very rich in mineral wealth. By labour and capital these resources of hers can be properly utilised, and agriculture is the most efficacious means of utilising these resources. Lord Elgin referred to the agricultural improvement of the Punjab. The area under cultivation in the Punjab in 1863 was 5,04,00,000 bighas against 8,01,00,000 in the present year. And there has been also a proportionate increase of income from 195 to 242 lakhs of rupees. Irrigation canals are needed for agricultural improvement, and a great deal has certainly been done in the Punjab in the way of canal construction. Speaking of commercial improvement, His Lordship insisted upon the necessity of roads and railways for that purpose, and referred to the great improvement that had been made in the Punjab in that direction the length of railway having been only 32 miles in 1863, against 2,000 miles in the present year. His Lordship hopes for still greater improvement in this direction. We certainly owe the English Government a debt of gratitude for the export of Indian produce to Europe and America. The reader thus sees that Lord Elgin will spare no pains and grudge no expense to effect agricultural improvement.

The next important means of developing the resources of a country is the protection of life and property. Lord Elgin referred to the improvement that has been made in this direction under British rule. Every well informed Indian must admit that arrangements for the protection of life and property were most imperfect under Musalman rule. But great as has been the improvement in this respect under British rule, and deeply grateful as we are for that improvement, we must yet beg leave to represent to the Viceroy with all humility that there is still considerable room for improvement in those arrangements. We may here refer to the necessity of separating the executive and judicial functions, and of a thorough reform of the Police Department, as examples. We have every hope that Lord Elgin will earn the heart-felt gratitude and blessings of the Indian people by introducing more improvements into the police and the law-courts.

Referring to the reception accorded to him at Umritsur by Hindus and Musalmans conjointly, Lord Elgin praised this laudable combination of the two communities for a public purpose, and observed that, if followers of different religions were thus to cultivate friendly relations with each other, there would

be no occasion for a harsh enforcement of the law. This is true. But reconciliation between Hindus and Musalmans has become a work of great difficulty, and if Lord Elgin can perform that work, his name will remain written in golden characters in the hearts of the Indians. Lord Elgin has said that he is not opposed to fair criticism, and emboldened by this assurance of his, we venture to say that the estrangement between Hindus and Musalmans is due to the indiscretion of many high officials, and that Lord Lansdowne himself did not act in a truly statesmanlike manner in this connection. If Lord Elgin can now accomplish this work of reconciliation, he will prove himself a worthy son of a worthy father.

His Excellency made some other remarks which give evidence of his deep knowledge of Political Economy. He insisted upon the necessity of altering the relations between zamindars and raiyats, an observation in which we fully agree. Those relations require to be altered, not in Bengal alone, but all over India. The Bengal Tenancy Act does not protect those who build houses upon *mauras* lands against ejectment for small arrears of rent. In its khas mahals Government converts rent-paying land into rent-free on the payment by the occupier of 25 years' rent at once. And if a rule is made that in private estates too rent-paying land shall be converted into rent-free on the payment at once of rent for a little longer period than 20 years, the class of tenants referred to above will be safe against arbitrary ejectment. We humbly entreat the Viceroy to introduce this reform.

Lord Elgin also dwelt upon the duty that Government has of removing the ignorance of the people by spreading education. There can be no doubt that Lord Elgin's Government will try its best to bring about a greater educational progress in the country. His Lordship's Convocation speech at Lahore must have convinced the public that the new Viceroy is a true friend of high and technical education.

A wise statesman as he is, Lord Elgin has not failed to indicate in his darbar speech what his foreign policy is. After declaring the anxiety of Her Majesty's Government for peace, he held out, on the strength of some recent utterances of Lord Rosebery, welcome assurance of a speedy establishment of friendly relations between England and Russia by a settlement of the boundaries of their Asiatic dominions. He also referred to the cordial relations that have recently been established between the Amir and the English Government, and to the efforts that are being made for the establishment of friendly relations with all neighbouring countries, such as Persia, China, and Tibet. His Lordship also expressed the hope that at no distant date England would be in safe and undisturbed possession of the vast tract extending from the Persian Gulf to the Malay Peninsula.

If all these things are really done during Lord Elgin's administration, Her Majesty's Indian Empire will surely be founded on a solid basis, and if the new Viceroy has any self-reliance, he will be able to carry out the policy he has indicated. His Excellency's darbar speech is pregnant with thought, and is at the same time unostentatious. The Viceroy concluded his speech with a brotherly exhortation to the assembled princes to try their best to improve the condition of their country, and we conclude this article of ours with many thanks to His Excellency.

41. Mr. Khalil Ahmud, B.A., writing in the *Darussaltanat and Urdu Guide* of the 13th December says that, according to Dr. Cow-slaughter among ancient Hindus. Rajendra Lal Mitra, the Hindu of ancient times had no compunction in slaughtering cows, the flesh of which they esteemed as a very delicious food. Among ancient Hindus it was an act of hospitality to kill a cow in honour of a guest. A pious Hindu journeying from this world to the next must have a supply of beef. It can by no means be denied that the Vedas enjoined a ceremony called Gomedha or the sacrifice of the cow.

42. The same paper says that in order to encourage Arabic education among Musalmans, Lord Dufferin created the title of *Shams-ul-Ulama* as a mark of special distinction for those who are thorough masters of Arabic literature and science, and he showed great respect to persons holding this title. But Lord Lansdowne failed to appreciate his predecessor's motive and conferred the title *Shams-ul-Ulama* upon some so-called Maulvies whose knowledge of Arabic does not go beyond

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the primary standard, and who attracted His Excellency's notice by paying frequent visits to him in an imposing dress. In future, however, Government should be careful not to confer the title upon any one who is not known to the public as a deep and thorough Arabic scholar.

DARU-SALTANAT
AND URDU GUIDE,
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43. The same paper says that at a special meeting of the Musalmans held at the Mecca Musjid in Puna, a petition has been adopted for presentation to Government that the Hindus may be prohibited from making music and blowing conches within forty yards of a Musjid. After this a preacher, with tears in his eyes, reminded his audience of the culpable conduct of the Hindus on the occasion of a past Hindu festival, and said that the wrong-doers are still at large.

SUDHAKAR,
Dec. 14th, 1894.

44. The *Sudhakar* of the 14th December has the following:—
A conspiracy to foment quarrels between Hindus and Musalmans. The Hindu press is with one voice proclaiming the Musalmans responsible for the Puna riot. There exists somewhere a deep conspiracy, the exact nature of which is unknown to both Hindus and Musalmans, and which prevents them from settling their differences between themselves, although there is still among them an amount of mutual good will which makes such a settlement of differences perfectly possible. The Hindus are more to blame for the present ill-feeling than the Musalmans, for in spite of their superior knowledge, education, and political experience, they are unable to see through this conspiracy, and are far more anxious to proclaim the guilt of the Musalmans than to remove the causes of the present ill-feeling. We shall try to explain the nature of the conspiracy we allude to.

What a Barrister wrote about the riot at Ballia will apply equally well to the Puna riot. The Barrister wrote:—"Armed with clubs, swords and other weapons, there stood on one side thirty thousand Hindus, and on the other twenty thousand Musalmans. A fight was imminent, when the Hindus said—'Brethren! we have no mind to interfere with your religion, but we cannot bear to see cows slaughtered under our eyes. Move out of our sight and do what you will, but spare us the sight of what you do. Here the quarrel ended, and both parties were going to leave the place with smiling faces. But this did not please those who are entrusted with the administration of the country. They began to incite both the parties and an affray ensued, and many were killed and wounded.'" We defend the conduct of the Musalmans on the strength of this letter, because no one has yet challenged the truth of the statements contained in it.

A correspondent of the *London Times* is perfectly right in saying that a number of men who live upon others and are members of the highest caste in Hindu society try to incite that community against the Musalmans. The Hindus are not only constantly crying out that their religion is in danger, but are also always accusing the Government of showing partiality to the Musalmans.

The Hindus, too, admit the existence of a conspiracy to weaken Hindus and Musalmans by exciting mutual dissensions. If the Hindus have the sagacity to see through that conspiracy, instead of getting excited at the instigation of others, all quarrels between Hindus and Musalmans will cease.

As for the complaint of partiality to Musalmans, we will here remark, as we have often done before, that we must call the Government partial if it does not show a little favour to us with a view to make our position equal to that of the Hindus who have made remarkable progress.

Is not the attack made upon Maulvi Rafiuddin in the Hindu press one instance among many of the ill-filling of Hindus towards Musalmans? The admission of Maulvi Rafiuddin into Parliament cannot, in the nature of things, produce any appreciable good. Neither can it at the same time cause any great harm. An Indian member in Parliament is at best a thing flattering to our vanity, and that vanity will be flattered whether that member be Rafiuddin or somebody else. Why then object to Maulvi Rafiuddin's admission into Parliament and proclaim him a man of low origin and a plucked B. A.?

One remark of Maulvi Rafiuddin, we know, has given great offence to the Hindus. The Maulvi wrote in an English paper that political agitation in India is confined to the Brahmans, and that the Hindus are very jealous of the Musalmans. This statement, if not quite true, is not also altogether false. The

Hindus are certainly jealous of the Musalmans, and Hindus will do well to cure themselves of this jealousy.

45. The same paper has no doubt that the Musalman community will derive much good from Sir Syed Ahmed's Musalman Defence Association. But although the writer does not agree with the Congress on all points, and thinks that the ill-feeling between Hindus and Musalmans has increased since its establishment, he cannot take the same view of the holding of the Civil Service Examination in India that Sir Syed does. The holding of that examination in India will certainly prove beneficial to Musalmans, for it is a well-established law that the keener the competition the greater the progress. With the incentive of admission into the Civil Service before them, the Musalmans may come, in course of time, to equal the Hindus or even to excel them in educational acquirements.

46. Referring to Sir Charles Elliott's speech at the anniversary of the Christian Tract Society, the *Bangavási* of the 15th December says that it was quite appropriate for a Christian ruler to urge the necessity of greater favour to those natives who adopted the Christian religion. But accustomed as the natives have been, from the very commencement of British rule, to hear it stated that special favour will not be shown to the followers of any particular creed or religion, Sir Charles Elliott's statement at first shocked them somewhat.

47. The *Sanjivani* of the 15th December has the following:—
It is said that Sir Charles Elliott has invited a good many people to his son's wedding. But how many of those whose *má báp* he is have received invitations? It will be well to feed poor people on this auspicious occasion.

48. Referring to Sir Charles Elliott's speeches at the Christian Tract Society and the Sunday School for Christians, the same paper says:—"It is very nice indeed to hear moral advice from Sir Charles Elliott, who did not hesitate to enjoy himself the other day in Bihar in the company of *Báis* and *Khemtis*." The writer does not mean to refer to any one's private character. But is it not an anomaly that the Lieutenant-Governor, who publicly attends *nautch* parties, gives encouragement to prostitutes, and has no objection to prostitutes being allowed to mix in respectable company, should pose as a teacher of morality, and advise a wide circulation of books calculated to teach good morals?

49. Referring to the sympathy which the Lieutenant-Governor expressed with native Christians in his speech at the Christian Tract Society, the same paper says that, as the Musalmans have gained greater access to the public service under Sir Charles Elliott, and the Eurasians, too, have secured his sympathy, it is hoped that His Honour will now add to his fame by framing special rules for the employment of native Christians in the public service.

50. The *Uchit Vaktá* of the 15th December says that, although in his speech at Gaya Sir Charles Elliott has said that Government does not intend to excite party feelings between the Hindus and Musalmans by prejudicing one against the other, that Mr. Grierson made great efforts to restore friendly feelings between the two communities in Gaya, and that Government has honoured those persons with titles who tried to reconcile the two communities, Sir Richard Temple has said in England "Government should not interfere in the Hindu-Musalman quarrels; let them quarrel among themselves and get weakened day by day. This will make the Government more powerful." This leads the writer to think that Government intends to benefit by the Hindu-Musalman quarrels.

51. The *Dainik-o-Samáchár Chandriká* of the 16th December has the following:—

Sir Charles Elliott to Mr. Blathwayt.

The offensive remarks which the Lieutenant-Governor made regarding educated Bengalis in the presence of Mr. Blathwayt, of *Black and White*, and which have been published in

SUDEHAKAR,
Dec. 14th, 1894.

BANGAVASI,
Dec. 15th, 1894.

SANJIVANI
Dec. 15th, 1894.

SANJIVANI.

SANJIVANI.

UCHIT VAKTA,
Dec. 15th, 1894.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 16th, 1894.

that magazine, have probably displeased the Secretary of State, and this is perhaps the reason why Mr. Blathwayt has thought it fit to publish a defence of Sir Charles Elliott which will not satisfy anybody. Mr. Blathwayt says that he was to have sent a proof of the article to Sir Charles for correction and approval, but that the article was unfortunately published before the revised proof was received from Sir Charles. He also says that such plain-speaking as Sir Charles indulged in cannot fail to be beneficial to the country. It is clear from this that Sir Charles feels it necessary to justify himself for the remarks he made to Mr. Blathwayt, just as he thought it necessary to justify himself after his utterances at the Darjeeling Missionary Conference. Although ruler of Bengal, Sir Charles has made very offensive remarks against the Hindu community, and plain-speaking like this cannot fail to be injurious to the State. The chief defect in Sir Charles' character is that he is rash in action and speech. In his speech at Gaya he showed the same open dislike of Hindus which he showed in his remarks to Mr. Blathwayt. Lord Elgin should warn this nabob of Bengal.

DACCA GAZETTE,
Dec. 17th, 1894.

52. The *Dacca Gazette* of the 17th December is glad to see that the *Sudhakar* has, at last, in its issue of the 14th December, given indications of a cordial feeling towards the Hindus. There is proof in every line in one of the articles in that issue that the writer has understood the secret of the terrible policy of dividing the Hindus from the Musalmans, which Government is desirous of carrying out, and has cautioned himself accordingly.

The *Sudhakar* on the secret of the Hindu-Musalman quarrels.

SULABH DAINIK,
Dec. 17th, 1894.

53. The *Sulabh Dainik* of the 17th December has the following about the Lieutenant-Governor's remarks upon the Native Press:—

Sir Charles Elliott on the Native Press.

Why does His Honour consider the native editors rude and disloyal? It is those officers of Government who gratuitously charge the natives with disloyalty that are the real enemies of India; and it is they who, though servants of Her Majesty, are determined to ruin her. The Native Press criticises the actions of Government from good motives; and it is only when mild words fail to rouse the authorities that the native papers have recourse to harsh language. But if this is disloyalty, then the native papers must be called disloyal. But how are the actions of those people to be characterised who, in the name of ruling the country, are misruling it; who, in the name of governing their subjects with paternal care, are grinding them down; who in the name of establishing peace are creating disturbances all round; and who, instead of pleasing their subjects, are displeasing them? Are not those people disloyal who excite discontent among the people upon whose satisfaction depends the welfare of the Empire? If the use of a few harsh words alone can make the native editors liable to punishment at the hands of the Sovereign, what punishment must not be inflicted upon those who are the real enemies of that Sovereign? It has indeed greatly surprised the writer that under the rule of the English, in whose own country newspapers carry such influence, the Indian press should be treated in this way. Will not the 5th of November of the coming year dawn auspiciously for the people of Bengal? Will not that day see a change in the fortune of the native press, and free the people of India and especially those of Bengal, from the charge of disloyalty? When will that day arrive? Cannot any almanac-maker or scientist wipe out of the almanac for the coming year all the intervening months?

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 19th, 1894.

54. The *Dainik-o-Samachar Chandrika* of the 19th December says that Sir Syed Ahmed of Aligur has, at the advice of Mr. Theodore Beck, arranged for an Anglo-Muhammadan Association with the object of establishing friendship on a firm basis between the two communities. But that friendship, and the Association too, will exist only so long as the Muhammadans will remain obedient and submissive to the Anglo-Indians.

An Anglo-Muhammadan Association.

ASSAM PAPERS.

PARIDARSHAK,
2nd fortnight of
Agrahayan.

55. The *Paridarshak* for the second fortnight of Agrahayan says that, thought there is sufficient demand in Assam for a supply of trained village pandits, there is not a sufficient number of Normal Schools for training

Want of Normal Schools in Assam.

them. There is only one Normal School in the whole province, and that is in Gauhati. There was a school in Sylhet, but it was abolished some time ago. At present two scholarships of the value of Rs. 5 each are given to two Sylhet men for prosecuting their studies, either at the Gauhati or at the Dacca Normal School. The writer cannot understand why these scholarships, which are hardly sufficient to procure a man his absolute necessities of life, have been reduced to their present amount after having at one time been raised to Rs. 10 each.

56. The same paper has the following article in English :—

PARIDARSHAK,
2nd fortnight of
Agrahayan.

"BLOODSHED IN A COURT OF JUSTICE.

"We have surely fallen on evil times. Days darken round us. The times seem to be out of joint. Many an act of violence and oppression has upset us, and we are hardly in a mood to do anything in right earnest. Our readers are well acquainted with the vagaries of Messrs. Phillips, Radice, and Beatson Bell, but here is an officer, Babu Chandra Nath Nandi, Extra Assistant Commissioner of Sylhet, who has even out-Beatsoned Mr. Beatson himself, as has been reported in the columns of our contemporary of the *Srihattabasi* in its issue, dated the 30th Kartik last. With due deference to our benign Government, we are now compelled to criticise in these columns some of its actions in order to bring to light what is going on inside the administrative machinery in Assam.

So long we were under the impression that, though Sylhet has been brought under the jurisdiction of a non-regulation province, it was enjoying all the rights and privileges of a Bengal district, which rights and privileges the Government promised to confer upon its people when the district was transferred to Assam; but the present state of things has brought into bolder relief its inner defects. The talisman is broken; the visionary fabric has melted into air. It is a rule in Bengal, and perhaps in every other part of the empire, that high officials are not allowed to remain in a single place more than three years. The existence of this rule furthers in a great measure the cause of justice. The more an official becomes acquainted with a place and people, the more does he become inclined to the one section of the people and averse to the other, for such is the course of human nature; consequently, he cannot be in a fair position to deal out justice. In Sylhet the violation of this wholesome rule has borne evil fruit in many cases, and especially in the case of Babu Chandra Nath Nandi, Extra Assistant Commissioner, who, disregarding the sacred duty of a Judge, has in a fit of anger done something quite unprecedented in the annals of the administration of the district. Nandi Babu was at best born under a lucky star, so much so that he was not in the least degree taken to task for his misdemeanours by the ruler of this outlying province, where the public opinion is at the lowest ebb; while his brother Hakims in Bengal were for similar offence hissed and hooted out and were subject to severe criticism, only because the public opinion in Bengal has had greater weight there than elsewhere. No official, other than Nandi Babu, to our knowledge has been allowed to remain in one place, nay even in his own district, where he has some landed property, and for which there has been going on constant quarrel between him and a neighbouring zamindar, for so long a period as one decade and a half. This long residence in a single district, and in the midst of many a friend and relation holding respectable positions, has made Nandi Babu so very insolent and oppressive in dealings towards the people over whose destinies he is now presiding, that it beggars description to enumerate his many acts of insolence and violence. We shall cite here only a single instance of his cruel behaviour resorted to by him while on the judgment seat, and this stung us all to the quick. In October last a man was prosecuted before him for some offence. As ill luck would have it the accused, while pleading his own cause, was struck on the forehead with the paper-weight by the said Hakim Babu. The striking caused a serious wound, as the man bled profusely. The accused was going to file a petition against the Hoozoor, but he was prevailed upon not to do so by some pets of the Hakim Babu, who frightened him to say that he would get the worst of it in the case against him, should he bring the matter

to notice of higher authorities. The man desisted, and as might be expected he, though a real culprit as the district Magistrate remarked, 'that the man should not be discharged,' was acquitted of the charge against him. But we all know God's mill grinds in the air, and the misdeeds of the Extra Assistant Commissioner did not fail to reach the ears of the District Magistrate who, just and upright though he is, to our misfortune did not take any lively interest in the matter, and everything ended in smoke.

Now every sane man can easily understand the magnitude of the wanton cruelty of Nandi Babu who, in confidence of Government's favour and position, strikes at the root of justice and sets everybody at defiance. Had such a dreadful occurrence taken place in some Bengal district, there would have been a hue and cry all over the province, and the wrong-doer would have to pay very dearly for his crime. But ours is a non-regulation and a backward district, and, as a matter of course, everything here must be in a chaotic condition. We have raised our voices many a time, and oft against these crying evils, but alas! Our voices are too feeble to reach the ears of the authorities at Shillong. Hard pressed by long-borne oppression and cruelty, we have in these columns given vent to our pent-up feelings, hoping that our just and merciful authorities may at last, from the giddy height of Shillong, be graciously pleased to cast a favourable glance towards this lowland district, and save its people from the hands of so insolent and cruel an Extra Assistant Commissioner by compelling him to retire from service as he is now nearly 60 years old, or by transferring him to some other district. The retirement or the transfer, as the case may be, of this official will be hailed by the people in general with rapture. We conclude with expressing our hope that the wisdom and justice of the Government will not, by suffering the unexampled insolence and cruelty of Nandi Babu to escape due notice, leave room to spread terror and dismay among the oppressed people."

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 22nd December 1894.